4: Hobley G-5 (ca. 1908) 1962 FL11 Lee FL11

Their huts are very similar to those of the Bantu Kavirondo, but they are a little lower, and are generally built solely of reeds (*mafwa*). The huts are dug out inside to a depth of 18 inches or 2 feet; the hut is plastered with the earth dug out from the interior.

There are two fire-places in each hut, and the customs previously enumerated about stepping on the first or second cooking place are the same as among the Bantu Kavirondo.

Young girls sleep in a hut with the other girls of the village in the care of an old woman. The boys of the village sleep in a hut by themselves. The villages are roughly circular. The huts are not arranged in any particular order, but the huts of one man are generally side by side. The huts of the young men are usually near the gates, and they are supposed to watch the gates in case of any attempt being made to steal the cattle.

On entering a village the hut directly opposite the gate is generally the hut of the principal wife of the headman of the village, or the headman of that part of the village.

Food products.—Millets, sweet potatoes, a little simsim, Indian corn, and also pumpkins, ground-nuts, and yams (*pepi*). Bananas are occasionally grown, but they do not flourish, as the country is a little too dry for them. A little tobacco and Indian hemp are grown. The Indian corn is not ground but generally eaten in an unripe state.

Ironwork.—They do not smelt iron, neither do they forge their own, which are all imported from Samia. They however forge spears, knives, hill hoes, iron, etc., from Samia iron. Among the Gesu tribe only people belonging to a clan called Uvino forge iron; the smiths are called Yotkot-ch. A rough kind of salt is made from the ashes of reeds and grass, and salt is also imported from Kisiqini.

Death customs.—When a person dies the body is immediately taken out of the house. Upon the death of a woman the brothers-in-law of the deceased dig the grave in the verandah of the house of the deceased; the corpse is buried on its left side with the hand under the head; the body is doubled up. A man, on the contrary, is buried on his right side with the hand under the head. In the case of a woman her relations and friends come and wail; her husband presents each clan that attends with a goat, the mourners stay three days.

The hut in which a person has died is used for a month; the neighbours then meet and drink *tembo*, and the house is broken down. Upon the death of a man his brother digs his grave; if the first wife he married is still alive he is buried in her house; if she is dead the man is buried in the verandah of the hut in which he died.

Men only wail for one day, after that only women wail; the women wail for the whole of the first three days; after that the women of the village wail at dawn for fifteen days.

Signs of mourning.—Women wear a string of banana fibre round the forehead, they also wear a tail of white strings for about a month; the tail usually